



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

knew half as much as I do of the subject, they would hesitate before they charge a small section of the community with immorality, which exists only in the imagination of the accusers. I declare I have known numbers of perfectly respectable women who have sat constantly and habitually for the nude, and, if it were unfortunately otherwise, we painters could not do without them. Many men draw every figure naked in their compositions before they clothe them. I did so for years, and ought to do so now. Then again, if the nude female figure had always been denied to artists, such statues as the Venus of Milo—the delight and wonder of the world—could not have been executed. Numbers of the great works of the old and modern masters would never have seen the light, and generations of their worshippers would have been deprived of exquisite pleasure and untold improvement.

If there was one other thing besides hard work and favoring circumstances that helped Frith, it was his discovery of his "natural bent," which was towards the illustration of modern life. In this respect he had the same *forte* as a painter which Charles Dickens possessed as an author. He looked around him for his subjects. For want of a "natural bent," as he puts it, young artists are prone to the vice of imitations and hero worship. "Until a young painter finds out his natural bent—if he have one—he is apt not only to imitate the manner of his favorite artist, but to try to paint similar subjects, illustrating the same book or poem, or in some way or other follow in the revered footsteps. Strong-headed men avoid this pitfall." And then he tells how he fell into it and how he got out of it.

One of the most interesting features of this book is in the anecdotes and reminiscences of Frith's contemporaries in the artistic and literary world.

V.

PURITANISM AND THE PILGRIM FATHERS.

A REPRINT of an English edition of Dr. W. H. Stowell's standard work on the "Puritans in England," and of Mr. Daniel Wilson's book on the "Pilgrim Fathers" has been issued in one volume by the Worthington Company.* It is not paying too high a compliment to these books to say that they ought to be in every theological library. Dr. Stowell's history took a high position on its first appearance for its scholarly and exhaustive treatment of the subject, and Dr. Wilson's treatise is a valuable contribution to the history of this country.

Dr. Stowell entered upon his task with a determination to keep free from party bias and to take a clear retrospect of historical facts. "It is not now necessary," he says, "that a man should be a bigot before he can discern the faults of the Puritans, or that he should be one of their followers in order to appreciate their abilities, their learning, and their piety." The historical sketches go back to the days of Tindal and Latimer, for he considers the true Puritan spirit to be but a perpetuation of the spirit of the old English reformers. The history of the Puritans proper begins with the first Convocation of the Reformed Church of England in the reign of Henry VIII., and their subsequent attitude to the English Church was that of objectors to certain of its forms and ceremonies, or to the arbitrary oppression by the Church of the consciences of men. "During the reign of Mary—we quote from page 151—many of the Protestant clergy who had maintained a correspondence with the Continental Reformers in Edward's reign found shelter from the storm of persecution in several parts of Germany, and especially of

* "A History of the Puritans and Pilgrim Fathers." "The Puritans in England," by W. H. Stowell. "The Pilgrim Fathers," by D. Wilson. Worthington Company.

Switzerland. Among the great divines of Switzerland they not only became more deeply rooted in the doctrinal system which goes under the name of Calvin, but they likewise beheld with approbation the simpler, more popular, and, as they believed, more scriptural systems of church government which prevailed in the Swiss churches."

It is interesting to go back and trace the causes which, in the remote past, had so much influence in shaping the outward forms of religion in our country. Whatever may be objected to the Puritans, it is certain that on this side of the world the vast majority of Christian congregations are still under the influence of their opinions and principles to a very great extent. It is impossible for us to understand ourselves, or to know our own origin and history as a people, without an acquaintance with the great struggle for liberty of conscience in England and on the continent of Europe in the century preceding the first settlements in New England. When the Puritans in the reign of James I. humbly demanded liberty in regard to genuflections, white surplices, and other matters of ritual, and the king replied that if they did not conform he would hurry them out of the country, neither he nor they could foresee the marvelous consequences which were to follow such oppressive measures in the spread of Puritanism in the Western Hemisphere.

The Westminster Assembly of Divines and the origin of the Confession of Faith held by the Presbyterian Churches of this country form part of this history, as also the sequestration of Episcopal clergymen during the protectorate, when the Puritans were in the ascendancy for a time. Dr. Stowell gives an impartial record of these things, as also of the odious Act of Uniformity which drove the Puritans as a body from the Church of England, and practically gave rise to British Non-Conformity.

The leading facts connected with the Pilgrim Fathers are well-known, and it it only necessary to add that Mr. Wilson gathered them together with great care and presented them to the world in a few compact and graphic chapters.

VI.

"APRIL HOPES"—A NOVEL.

NOTWITHSTANDING the frivolous, morbid, and introspective women, and the weak, ignoble, unreliable men who figure so largely in his imaginative works, Mr. Howells has such rarely keen powers of observation in human affairs, and especially in feminine human affairs, and so much of witty appreciativeness in his conceptions, that no one who enjoys a bright book can afford to leave one of his novels unread. In "April Hopes,"* the vicissitudes in the love affairs of Miss Alice Pasmer and Mr. Dan Mavering form the pivotal point of the story, and we are treated to a minute analysis of the operations in what might be termed Miss Pasmer's mind, could such a quantity be imagined. The opening description of a Harvard class day, on which occasion the principal characters first meet, is capitally done, and will transport each Cantabrigian back to the festivities of his own particular graduation. The Professor's wife is well drawn in Mrs. Saintsbury, who is "one of those women whom everything reminds of their husbands."

There is a fine study of a disappointed lover in the sketch of Dan, after his first rejection (for there were several) by Alice. He goes to his state-room and "lets his misery roll over him. It washed him to and fro, one gall of shame, of self-accusal, of bitterness, from head to foot." He dramatizes conversations and determines "to spend the miserable remnant of his life in going about doing

* "April Hopes." By W. D. Howells. Harper & Brothers.